SOME AMERICAN EVILS AND THEIR REMEDIES.

GEO. F. HALL.

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SOME AMERICAN EVILS

AND

THEIR REMEDIES

A SERIES OF

FIVE SHORT RELIGIO-SECULAR SUNDAY EVENING LECTURES DELIVERED FROM THE PULPIT OF THE FIRST CHRISTIAN CHURCH, EMPORIA, KAN., IN THE SUMMER OF 1889

BY

GEO. F. HALL.

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"There ought to be a system of manners in every nation which a well formed mind would be disposed to relish. To make us love our country, our country ought to be lovely."—BURKE, "*Reflections of the French Revolution.*"

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DEDICATION.

To whom more kind and appreciative could the author inscribe this little work than to his FATHER? A humble man, a loyal citizen, a faithful friend, a noble Christian—long, long may he live, a blessing to his children, an example to his neighbors, an honor to his country. May his declining years be freighted with the Saviour's tenderest gifts.

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INTRODUCTORY.

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side,
Let freedom ring!'

—SAMUEL F. SMITH.

AMERICA is to-day the king of nations. Though youngest among the giants of earth, our nation is the most intelligent, the most wealthy, and, consequently, the most powerful of all. Herein lies our danger. The great nations of antiquity did not decline and fall while ignorant, poor, and weak, but after they had attained to mightiness, and in that mightiness waxed corrupt. History repeats itself. To the student of the times no fact is more patent than that America is rapidly becoming America's worst enemy.

It is desired in these five short lectures to point out a few of America's evils, and to propose what shall seem to be the most certain and speedy remedy for each. The author does not pretend to be exhaustive, but simply suggestive. He aims at an agitation. If he shall succeed in arousing one thoughtful mind to an appreciative sense of the awful dangers threatening our national fabric, his work shall not have been in vain.

What a glorious land is ours! What a noble gov-

ernment! One feels like quoting the words of Byron in "Childe Harold:"

"Oh, Christ! it is a goodly sight to see
What heaven hath done for this delicious land."

God forbid that we should take one backward step! There is too much at stake. We must not falter in the path of duty. We must eradicate these growing evils. Oh, America—

"Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

—LONGFELLOW.

In the preparation of these lectures the author has consulted various authorities. Among the most helpful were "Our country," by Dr. Josiah Strong, and "Isms, New and Old," by Dr. Geo. C. Lorimer. From these, and other valuable works, much has been "absorbed." In many instances due credit is given for borrowed facts, but not in all. Should an author attempt to give credit for everything borrowed his book would be little better than a cyclopædia of references. It is believed that the average reader in this day and age wants results, not processes. Here are some of the results of a conscientious study of the questions before us. May each reader rise from the perusal of these pages, as the author rises from their perparation, with that earnest petition expressed in a hymn by Dwight:

"God bless our native land!
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By thy great might.

"For her our prayers shall rise
To God above the skies;
On him we wait.
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!"

LECTURE I.

AMERICA'S SOCIALISM; OR WHAT SHALL BE DONE ABOUT FOREIGN IMMIGRATION?

"I wish men to be free,
As much from mobs as kings—from you as me."

—BYRON.

SOCIALISM according to Louis Blanc, is a system which attempts to take "from each according to his abilities;" and to distribute "to each according to his wants." Could this theory be carried out successfully, it would certainly bring about an Utopian condition of society very speedily. But, like all attempts at the invention of "perpetual motion," it will not work.

Perhaps the fault is in the system rather than the theory. This we will not discuss. But looking at socialism as it is to-day; there is little, or nothing in it, to be praised. On the other hand there is much, very much, to be condemned. The attempt to form a perfect society out of strikingly imperfect individuals is vain. Herbert Spencer truly says that "there is no political alchemy by which you can get golden conduct, out of leaden instinct."

Socialism, according to Josiah Strong, proposes to reorganize society on a co-operative, rather than a competitive basis—a beautiful idea, were its subjects in fit state for such organization. But men do not gather figs from thistles. A stream cannot rise higher than its fountain. A man cannot, by his own boot-straps, lift himself over the fence. The socialist is

powerless in the regeneration of existing conditions, as long as he himself remains unregenerate

Socialism is of European extraction. In its various forms its geneology may be traced back several centuries. Its history is a startling story of violent unrest, and troublous dreams, often followed by shocking revolutions of greater or lesser extent. The seeds of this noxious plant have been blown to the four quarters of the earth. In no place have they taken deeper root, or grown more rapidly, than in our own beloved land of freedom. America's socialism is becoming a frightful sore on the body politic. Something must be done to check its speed, or it will soon make us a very sick nation.

There are the better and the worse comprising the socialistic class of America. A few are noble minded, large-hearted, and veritably seek the greatest good for the greatest number. But by far the larger number of America's socialists are restless, envious, selfish, virtueless men, often reckless and desperate to terrible extremes. So much so is this the case to-day that, to the true American, the very word socialist is enough to chill the blood. They all favor revolution. They urge the complete overthrow of our most sacred institutions. A few, perhaps, do not openly oppose our domestic and religious life, but the larger number are thoroughly devoted to the vicious doctrines of anarchy. They say, practically, Let us have done with law! Let us have done with private property! Let us have done with the family! Let us have done with the church! Said Herr Most, that prince of the more common type of American socialism, "Religion, authority and state, are all carved out of the same piece of wood—to the devil with them

all!" The same authority, in his despicable sheet, *Freheit*, recommends "a new genealogy, traced from mothers, whose name, and not those of the fathers, descend to the children, since it is never certain who the father is!"

The socialist has little use for the church. He scoffs at the promise of a heaven, saying, in substance, that the preaching of a paradise above is but a trick of the rich to further oppress the poor. Dr. Strong, in his excellent work, "Our country," quotes the following from "Truth," a journal published in San Francisco: "When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber, with a musket in hand, and demand their share of the goods of this life now." This spirit is characteristic of socialism. Its advocates know but one method for the accomplishment of its ends—force. Might, with the socialist, means right. He is ready to use the musket, the knife, or dynamite. He has no appreciative sense of the value of human life. He regards the body of a rich man as little more precious than the body of a hog. Indeed, one authority goes so far as to remark that "Dynamite can be made out of the dead bodies of capitalists as well as out of hogs."

The Socialists' motto seems to be, Death to every man who opposes our clique in any way, shape or form! Witness the recent happenings at the Haymarket in Chicago, and the terrible developments in the celebrated Cronin case. There are too many organized societies like the "Clan-na-gael," and the "Black Hand," for the safety of America. These societies defy our laws, desecrate our Lord's days, and hoist in our very faces the red flag of anarchy. A beer-guz-

zling, free-loving, God-hating class is this, which delights in posing as the arch-advocates of an American socialism. Is it not high time that we awake to a sense of our awful danger as a nation? Is it not high time we were looking these matters squarely in the face?

The strength of America's socialism is becoming alarming. There are organizations in nearly all our larger cities from the Atlantic to the Pacific. Some of these organizations have grown very powerful. Several years ago President Seeley said: "There are probably 100,000 men in the United States to-day whose animosity against all existing social institutions is hardly less than boundless." The Knights of Labor alone, which organization, I am glad to say, is composed largely of a better class of socialists, at one time numbered a full half million. Only a comparatively meager idea of the strength of America's socialism can be formed. Like a dark, threatening cloud, socialism is rapidly spreading from Maine to California, and all it lacks is a more thorough organization and drill when it shall be able, unless speedily checked, to deluge our fair land with shame and ruin.

Let us now examine some of the helps to socialism. In Europe the causes of this terrible disorder have doubtless been the despotism of rulers, the crowded conditions of the nations, and the consequent poverty of the millions. It is not so in America. Here we have a republican form of government, plenty of room, and, until recently, equal opportunities for the accumulation of wealth. We say, until recently. Some one may here inquire: When did these equal rights disappear? We answer: When our government began the fostering of "pools," "trusts," and all forms of heartless monopolies, to the betterment ot the rich

and the detriment of the poor. We have hundreds of thousands of laborers in the United States to-day who can scarcely hope ever to see the day when the sun will shine through the windows of a cottage which they can call their own, for it takes all they can make from year to year to keep the wolf from the door. Even the wife and children are compelled to assist in earning the daily bread. Thus is rapidly being developed a class, and a sorrowfully large class it is, which knows little of books, pleasure, or ambition. At the same time our Vanderbilts, Goulds, Sages, Carnegies, and others, are piling up colossal fortunes. No poor man can cope with them. Their money even buys them seats in the halls of legislation, where laws, suitable to their own better interests, are enacted. All this but sharpens the pinions of socialism and this fact can not but be patent to all, viz: The rich growing richer, and the poor growing poorer, has a mighty tendency in the direction of social revolution.

But of all causes for this dreadful malady, and largely of all our other national maladies, the most conspicuous is that of foreign immigration. Two hundred years ago Europe sent us her best blood. No nobler men lived in the seventeenth century than the Puritans of England, the Huguenots of France, and others, who, like them, longed for an asylum where they could enjoy the blessings of religious freedom, and a fuller, freer, development. For a hundred years or more, our sister continent sent us tens of thousands of her most manly men, and most womanly women. They came for life. They put heart and soul and body into the higher advancement of America. But how is it to-day? To-day we get the very dregs of the earth's nations. Europe has made America a

dumping ground for her filth. To this rule, of course, there are notable and worthy exceptions, but the general fact remains the same. Every month there lands at Castle Garden and the Golden Gate whole regiments of the most rotten humanity on the face of the earth. Now and then, it is true, we receive a company worthy of our hearty welcome. To such, God-speed. But, Oh, fair Columbia! a welcome long continued to such offal as now so often seeks thine embrace, will work thy certain and speedy downfall.

In 1882 Germany alone sent us nearly 250,000 emigrants. Many of these have made good citizens. But no small number of them have been a detriment to our country. From Germany we receive the greater bulk of our socialism. And German socialists are notorious for their atheism. Said Boruttau, "No man else is worthy of the name of socialist save he who, himself an atheist, devotes his exertions, with all zeal, to the spread of atheism." A large percentage of America's 200,000 saloonkeepers, brewers, and distillers are of German extraction. Atheism and liquor are unfailing producers of crime. It is a significant fact that probably not less than nine-tenths of America's crimes are committed by persons of foreign extraction. Thus foreign immigration fills our prisons and work-houses with worse than paupers. It fosters the manufacture of all kinds of liquor—that fit accompaniment for atheism, free-love, and everything that is morally degrading. It populates our splendid area with unworthy and unwelcome inhabitants. It clogs the wheels of our national progress in every way. Shall we not open our eyes to this ominous evil, and endeavor to seek out the remedy?

The tendency of socialism in America is toward

revolution and ruin. That there is a crying need for a revolution in numerous quarters of our national domain no student of the times will deny. But we do not want ruin, and a socialistic revolution in our country to-day would mean simply that. Revolutions have been mighty aids in the development of nations and peoples when consistently conducted by the right stamp of men. But a revolution desperately conducted by wofully inconsistent men can be nothing less than ruinous. Yet the tendency of our nation's socialistic movements to-day, conducted as they are by the most dangerous characters to a nation's perpetuity, is altogether in the direction of frightful ruin. Every new "trust" organized makes the socialist more desperate. Every new indignity heaped upon the poor workingman by the rich capitalist only sharpens the socialist's hatred for a government that will allow such injustices.

The socialist has every convenience to-day for a most terrible campaign. Dynamite, nitro-glycerine, the Gattling gun, balloons and bombs, and a hundred other agencies that could be easily and skilfully used in deadly destruction. Never before in the world's history were there as many means of committing havoc as now. Should the socialists of America organize and drill universally as numerous bands are already doing, we might expect the most hideous carnival of blood and smoke and desolation ever witnessed on the face of the earth. And it now seems only a question of time when more attention will be given by socialists to such organizing and disciplining. So, what ought to be done? What can be done? It is little more than child's play to pass resolutions on these matters. It seems that it does not settle matters even

to legislate. Nothing, however, can be accomplished without legislation. What we need, therefore, is a quiet, thoughtful, consistent legislation, and then a quick, fair, uncompromising execution. There is no time to be lost. What is done must be done quickly.

We would urge, first, an education of the masses on the exact status of affairs. Let the ministers of our country thunder the facts of our nation's peril from their pulpits one hundred thousand strong. It should be of deep concern to every minister of the living God—the safety and perpetuity of his country. Oh, let the people be taught by those whose teaching is always respected! The ministry of America is well-nigh all-powerful when united, active, determined. Let the facts, then, of our dangers be sounded out in every church.

Let the press also take up the cry and carry it on to the utmost parts of our land. America is threatened! Wolves are entering our fold! Shut the gates! Shut the gates! We have too many subsidized presses now-a-days—too much truckling for money. The truly patriotic editor will always care more for principle than gold.

And let the teachers of our schools catch the sound. Let them fill every pupil's heart with love for the "land o' the brave and free," and fire his soul with true patriotism!

We must check immigration! It is useless for us to cry peace, peace, safety, safety, when our peace is threatened, and our safety very uncertain. America's socialism has become a most obnoxious sore. It is spreading. It is becoming chronic. It is striking at the vitals. Its chief cause is the unceasing immigration of foreigners with all that is impure, unwhole-

some, rottening. Why not stop the immigration of such trash?

But how?

By beginning at home. Begin at the polls. Let us elect clean-handed, whole-hearted men to all our offices. The particular party should not concern us so much as the man and the principles. And party managers should not blight the grand record of our country by stooping to unwarranted measures in order to "catch the foreign vote." There has already been too much of this sort of condescension. It is not only wrong but ruinous in its tendency.

We want men in our halls of legislation to-day who will serve the best interests of country rather than private pocketbook. Men with Henry Clay, John Calhoun, Abraham Lincoln, James A. Garfield, Andrew Jackson and Daniel Webster qualities in their make-up.

'God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands!
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their thumb-worn creeds,
Their loud professions, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and trailing Justice sleeps."

—J. G. HOLLAND.

Oh, for men, to-day, to stand at the gates of America and say to the approaching socialist, anarchist, nihilist, and to all whosoever would enter in simply to

defile: Depart! You can't come in here! Let Congress require, through a competent board of commissioners, a careful inspection of every incoming foreigner—credentials signed by officers of his government should be demanded. The motive for leaving native land satisfactorily explained. And likewise the motive for setting foot upon American soil. This is our home. We can not afford to welcome every vagabond of creation and say to one and all, Enter in to the riches and joys of our paradise; do as your heart desireth; this is a free country!

I once heard of an Irishman who came to America expecting to revel in its freedom in a severely practical way. He landed at Castle Garden, and soon made his way up one of the business streets of New York. Becoming hungry he stepped up to a huckster's stand and without any ceremony helped himself to some eatables and sauntered on. He was soon overtaken by a policeman who asked him why he had refused to pay for the articles taken. "Och," said he, "I thought this was a *frae* coontry!" This spirit is possessed in very large measure by many others who come to the shores of Uncle Sam. At any rate they seem disposed to give but little for much—a selfish, beastly spirit that omens no good for future generations.

It would be right for us as a nation to make very exact, very strict requirements of every foreign immigrant. Those who would manifest an unwillingness, then, to comply with such requirements, or those who could not present satisfactory evidences of good and patriotic intent, let them be refused admittance at every port. Such a course ought not to be construed un-American. It must not be. For just as true as the sun shines upon a prosperous republic here

to-day, it will cast its shadows upon a lost and ruined government to-morrow, unless we come to a point like this. Disease is dangerous to the physical system. It is likewise dangerous to political, religious, and social systems. America is diseased to-day. We must prevent the causes of any further disease, and purify, else decline and death are sure.

Israel was wonderfully and mightily blessed in Canaan until she began to marry and intermarry with other nations, and so to absorb evil customs and transgress the laws of Jehovah. The result was a bitter, bitter punishment. We may safely remark that all the nations of antiquity were ruined from the effects of an absorption of evil from other nations and peoples—an absorption which speedily developed into an inward corruption. So will it be with America if she continues to sleep under the reverberating warnings of all history and all truth. Oh, then, let us check this awful influx of a vile immigration by the speedy adoption and enforcement of strict, consistent laws—laws which shall not be any impediment to the honest and worthy, but which shall totally prohibit the entrance of the scape-goat. It will be but a question of time, then, when we can practically annihilate America's socialism, for its chief feeder will be gone. The process of assimilation will then go on unhindered, and instead of having many nations in one, jangling, carping, fighting, destroying, we will have one grand, harmonious, incomparable America!

The author is not a pessimist. He hates an uncalled-for criticism. But he deeply feels the burning necessity of such a warning on this subject as he has endeavored briefly to give. Americans must awake to a sense of the imperative importance of such ques-

tions. We must not suffer the enemy to lead us across the danger line. We must act decisively, and that at once.

Oh, Columbia! Our faith in thee shall not waver. Thou wilt surely cleanse thyself speedily of this foul stain. Let us away with mere sentiment! Let us out upon intruders! Up with the stars and stripes of purity, liberty, equality! God reigns, and we trust the government at Washington shall live on and on forever—until the nations of earth shall be marshalled on the peaceful fields of eternal heaven!

LECTURE II.

AMERICA'S BACCHANALIANISM, OR WHAT SHALL BE DONE WITH OUR TIPPLERS AND TIPPLER-MAKERS?

"Ha! see where the wild, blazing grog shop appears,
As the red waves of wretchedness swell;
How it burns on the edge of tempestuous years;
The horrible LIGHT HOUSE OF HELL!"

—McDONALD.

AMONG the wisest of all the wise sayings of King Solomon, is that one introducing his twentieth chapter of Proverbs: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." If this statement was true in Solomon's time, nearly three thousand years ago, it is, if possible, a hundred fold more veritable in this day and generation.

We smile at the credulity of ancient idol-worshippers. We thank our stars that we live in a more intelligent and more favored age. And yet, America, as a nation, is practically making a mighty god of Bacchus. The worship of this idol is carried on in this Christian land to-day with more ceremony and in more splendor than ever before in the history of the race. This is a grave charge. But will not the facts that are everywhere ready for the gathering substantiate the correctness of the statement?

It has been said that all the nations of antiquity died drunk. Whether this is absolutely true or not, it is certain that strong drink has played a prominent

part in the decline and fall of nations. Strong drink has ever gone hand in hand with all forms of blighting excess.

In America Bacchanalianism has taken deep root in nearly every city, town and village. Within full view of our churches are thousands of shrines devoted to the worship of this foul god, and every twelve months added to our independence sees over seventy thousand lives sacrificed on his bloody altar. Bacchanalianism has, despite all opposition, developed in this glorious land of Bibles a fearful host of tipplers and tippler-makers. This, too, in the face of a constantly growing sentiment against the use of strong drink as a beverage. In its issue of September 25, 1884, "*The Voice*" said: "In the United States the consumption of beer has increased, since 1840, 1,675 per cent.; of wine, 400 per cent.; and of ardent spirits, over 200 per cent." These were not the estimates of partisans merely, but the figures taken from government reports. Dr. Strong says, "According to these official reports, the people of the United States used four gallons of intoxicating drinks per caput in 1840, and twelve gallons per caput in 1883. During the five years preceding 1884, while the population increased about 15 per cent, the consumption of distilled spirits increased 44.5 per cent., and that of malt liquors 60.2 per cent. The production of the latter has risen from 1,628,934 barrels in 1863, to 18,998,619 barrels in 1884." It is difficult to comprehend the alarming proportions of the drink business in our country.*

* "We issued our six-thousandth license last night," said Deputy Collector Barret recently, at the city hall. "That is high-water mark in the history of the office—that is if you can speak of water in connection with saloon licenses." Six thousand saloons in Chicago! Three million dollars revenue every year! What a splendid exhibit! On the other hand, 6,000 saloons, or one for every 200 people;

No figures can express the amount of sin and suffering entailed by this curse. Steadily it has borne down upon us, until to-day we are practically under the demon's hideous control.

We have, in round numbers, 200,000 liquor dealers in our land, and 100,000 ministers. Think of it! Twice as many white-aproned, red-nosed, bloated-bellied priests of Bacchus as we have preachers of the sweet gospel of Christ! Twice as many ministers of the vile god of strong drink as we have of the pure and holy Savior! And yet this is a Christian nation. Oh, Consistency, thou art indeed the fairest of jewels!

"If intemperance," said the New York "*Tribune*," in June, 1889, "were a new evil, coming in upon us for the first time, like a pestilence from some foreign shore, laden with its awful burden of disease, of pauperism, and crime, with what horror would the nation contemplate its monstrous approach! What severity of laws, what stringencies of quarantine, what activities of resistance, would soon be aroused! But, alas! it is no new evil. It surrounds us like an atmosphere, as it has our fathers through countless generations. It perverts judgments, it poisons habits, it sways passions, it taints churches, and sears consciences. It seizes the enginery of our legislation, and by it creates a moral phenomenon of perpetual motion, which

one for every forty families: one for every thirty votes. That means ten saloons for every school; fifteen saloons to every church. It means 6,000 saloons with an average of three votes a piece assured—counting proprietor, bar tender and roustabout. Is it not reasonable to suppose that each saloon controls seven voters more, making ten in all, or a total of 60,000 saloon voters in Chicago where there are but 172,353 in total? The wisest kind of prohibition of which we have heard is that advocated by Dr. Herrick Johnson in the "Voice." He calls for every friend of temperance to ignore minor differences of opinion and rally to the overthrow of open dramshops. The foregoing object lesson should arose many to his call. We are with him.—"Interior."

nature denies to physics; for it licenses and empowers itself to beget its endless rounds, the wrongs, vices, and crimes which society is organized to prevent. And—worst of all for our country—it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of virtue and patriotism." Yet, under the weight of all these facts, our newspapers, our statesmen, our leaders of business and society, go on from bad to worse, with but now and then a spasmodic effort toward chaining the dragon. Many even go so far as to say, Let him alone! Let him go free and unrestricted, as he did in the "good old days!" Others again say, Let the monster run only in certain fields, and make him pay dearly for the privilege, only let him run! But an unruly beast is dangerous, even when surrounded with the best of fences. The beast still remains a burden to his owner. Just so strong drink to-day endangers, intimidates, curses, America. It is a most frightful evil, devilish and damnable to the core, and no minister of the living God—indeed, no man professing the name Christian, should allow himself by thought, or word, or vote, or deed, to shame his high and noble calling in any advocacy of the ignoble business. There are still some who do it, but I am glad to say they are growing fewer in number and less in influence year by year.

Strong drink unmans men. It makes them brutish. It leads them into every manner of evil. John B. Gough, the great apostle of temperance, presents many incidents illustrative of the power of liquor. In his "Platform Echoes," he gives the following: "A woman went to a public-house door, ragged and wretched, her thin gown draggled with dirt; two children were by her side, holding her dress. She stood at the door.

A man came out. She said, 'Jem, is my John in there?' 'Yes, ma'am.' 'Tell him I want to see him.' He came out—an Englishman. 'What do you want?' 'I want you to come home; the fire is out, we have no candle, we have not a bit of bread, and the children are crying because they are hungry.' What did this husband and father do? He struck the poor, wan creature a fearful blow in the mouth, and sent her reeling into the gutter; and, shaking his silver in his pocket, went into the public-house to enjoy himself again. The poor wife staggered up, and with her children passed down the street. Is that characteristic of an Englishman? Show me an Englishman, or any other man in a civilized country, who, apart from drink, will do that, and I will show you a mean, contemptible coward and monster."

Gough gives another case: "A man went home drunk. A little child, two years old, was crying. He said; 'Stop your crying.' The little creature only knew that she was frightened, and she cried on. What did the father do? Took up that baby, his own little girl, two years old, and laid it on the fire. Can you show me a man in the world who would be guilty of such brutality as that, except when he was drunk? A lunatic would scarcely do it. It is only the madness caused by drink that causes such results."

These are not far-fetched cases. Our daily journals are full of them. It is estimated that 3,000 women annually are sent to untimely graves by the cruelty of drunken husbands. Every day and every hour of the year chronicles some terrible calamity or crime brought on by the maddening influence of satan's own beverage. It has given us an army of tipplers, who, with blood-shot eyes and stammering speech, are reeling

down the broad avenues of destruction; and be it known to-day, oh, America! that this army will drag our nation with it, unless we quickly loose ourselves from its drunken grasp. Be it known to-day, far and near, that we must *down* Baccahanalianism, or Bacchanalianism will *down* us! Which shall it be?

Prince Leopold, Duke of Albany, called drink the only terrible enemy England had to fear. What is true of our mother country, in this respect, is true of us. "While drinking continues," said Mr. Livesey, as long ago as 1831, "poverty and vice will prevail; and until this is abandoned, no regulations, no efforts, no authority under heaven, can raise the condition of the working classes. It is worse than a plague or pestilence, and the man is no friend of his country who does not lift up his voice and proclaim his example against it."

Gladstone says, "Intemperance has injured the Anglo-Saxon race more than war, pestilence and famine." Gov. Dix, of New York, Says, "Intemperance is the undoubted cause of *four-fifths of all the crimes, pauperism, and domestic misery of the State.*" But why multiply quotations? Distinguished authorities from all the walks of life are agreed in their condemnation of Bacchanalianism.

Drunkenness has been condemned as a sin, a crime, from time immemorial, by both the highest authorities of heaven and earth. Hear the Creator, through the great apostle to the Gentiles, in 1 Corinthians vi. 9-10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor covetous, nor *drunkards,* nor revilers, nor extortioners, shall in-

herit the kingdom of God." Hear again the Great Maker, through the wise man, Solomon: "Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty." And again, in the writings of Moses, we find that the stubborn son of an Israelite was to be stoned to death for disobedience to parents, gluttony, and DRUNKENNESS.* Isaiah, in his matchless book of prophecy, pronounces the severest woes upon Ephraim for her wine-bibbing and drunkenness.† The prophet Nahum also condemned these evils. In his burden to Nineveh he says: "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble full dry." Thus, truly, have the great nations of time suffered. Babylon, led on by the passionate Belshazzar, was overthrown during the progress of one of the greatest drunken revels of history. The fall of Carthage and Rome may be attributed largely to the insobriety and consequent carelessness and weakness of their soldiery. The warriors of Napoleon spent the night before Waterloo with fair women and sparkling wine. And the battle of Hastings was lost to the Anglo-Saxons by their own folly in spending the night before the conflict in drinking and revelling, while the Normans engaged in fasting and prayer. Liquor has ever been the patron saint of disappointment and ruin. His presence bodes no good in any enterprise. Strong drink is the tool of satan, and woe be to the man or nation who falls under its hell-sharpened edge.

Axel Gustafson, of London, that great authority on the drink question says, that "ancient legal and historical writings are replete with edicts and instances

* Deut. xxi. 18-21 † Isa. xxxviii. 1-7

showing that drunkenness was treated as a great crime." He cites us to the writings of Zenophon, Plato, Athenæus, Plutarch, Pliny, Dion of Halicarnassus, Diodorus Siculus, Strabo, and others. Intoxication has always been regarded as brutish, and no man of reason and heart should lend his influence to the manufacture, use, or sale of strong drink. It may do to *talk* about moderation, and temperate drinking. But oh, my brother! if you are wise you will rather say, "Touch not, taste not, handle not." So long as liquor is made for a beverage, just so long will it be consumed, and so long will the laws of God and man be violated, good taste outraged, and moral principle blunted. Nay! so long as the liquor business is permitted, just so long will crime be continued, and the prospects of immortal souls for eternal blessedness forever blighted. We read in God's Book that "there shall in no wise enter into heaven anything that defileth, neither whatsoever worketh abomination, or maketh a lie."* Bacchanalianism defiles. Bacchannalianism works continual abomination. Bacchanalianism deceives, disheartens, destroys!

In 1868, it was estimated, by competent authorities, according to Gustafson, that in England nine-tenths of the paupers (of whom, according to Hoyle, there were three and a half millions in 1881,) three-fourths of the criminals, one-half of the diseases, one-third the insanity, three-fourths of the depravity of children and young people, and one-third of the ship-wrecks, were brought about by strong drink. In America, the percentage is perhaps even more appalling. It should arouse every thinking citizen to an appreciative sense of our awful danger. The frightful number of suicides

* Rev. xxi. 27

in America; the rapidly growing army of lunatics; and the vast hordes crowding our jails and penitentiaries, poor houses, and reform schools, may be attributed principally to our Bacchanalianism. It is now generally admitted that the tipplers of America pay our tippler-makers $900,000,000 annually for drinks. We spend $500,000,000 annually for bread, and $300,000,000 for meat. Think of it! More money for drinks in this Christian nation than for bread and meat! We spend three and a half millions for foreign missions. One authority says that "what has been spent for foreign missions in seventy years would not pay the liquor bill of the United States for thirty days." We talk much now-a-days about the importance of various social and economic questions. We watch eagerly the conflict between labor and capital. But why will not Americans see that the chaining of the drink demon would solve the vast majority of these questions within six months! We talk about hard times, closing our eyes to the fact that if the $900,000,000 annually spent in this country for that which impoverishes, were spent for food and raiment, for books and art, for schools and religion, our people would speedily be lifted a thousand marks higher upon the scale of prosperity, peace, and happiness.

The use of strong drink is condemned, according to Parsons, by over five thousand medical men in our land. They have come forward and given their testimony against it. Only a few out of one hundred thousand clergymen in our land favor the curse. Our teachers are, almost to a man, against it. And yet the pernicious business goes on. Why, oh, why is it so?

The first and chief reason, perhaps, is that human

beings are, and ever have been, lustful, passionate, gluttonous. Men drink because a depraved appetite craves the poison. Not because it is ennobling. Not because it makes the man better. But because it satisfies, for the moment, an unnatural thirst. It is never God-like to drink, but always demon-like. Drink charms. It intoxicates. It drowns sorrow only to create bitter despondency. It coils its smooth, yet slimy lengths about the form, and, choking out the life, sends a soul stained, ruined, lost, into an unpromising eternity. Oh, God, pity the poor victim of strong drink! Heaven save from this awful fascination!

Another cause is that the government desires the revenues flowing into the coffers from the business. Our legislators, many of them drinking men themselves, refuse to see the immeasurable evils resulting from the use of liquor. They do not regard its use as wrong. They act upon the basis that every man is accountable to himself alone if he allows liquor to ruin him. And so we have laws that not only countenance but encourage the traffic. Consequently the liquor power of America is most formidable. The liquor men buy our statesmen. They capture the councils of our cities. They bribe our judges. They defy opposition. There are about 13,000,000 professors in the Protestant churches of America, and yet the New York "Times" declares that the saloon has more power in the politics of this country than all the churches, all the ministers, all the membership, all the colleges and schools of the nation combined. I do not believe the saloon has *more power*; but I do believe professing Christians are not using the power God has given them, by which they might rise up and crush the drink demon at one blow.

Again, our aristocracy is frequently much given to wine. The cellars of the rich are filled with choice brands of the stuff, and it is drawn forth with no little display at balls and dinners. Witness the disgraceful and disgusting happenings at the recent Centennial Ball at the Metropolitan Opera House, New York City. It was boasted that only the most cultured, distinguished, and wealthy should be privileged to enjoy the gayeties of that occasion. It broke up in a drunken service to the god Bacchus. And it has not been long since a member of Congress outraged all decency by staggering *drunk* into the halls of legislation. Yet, in the face of all this, we have here and there a clergyman (be it said to their everlasting shame), who will stand up and favor the licensing of grog shops! And Christian men—good, earnest, but blinded Christian men—will vote for candidates and parties that favor the perpetuation of the drink traffic! Is it any wonder that the terrible work goes on? Oh, that America might awake from her lethargy on this subject! Oh, that there might be such an agitation on this question, reaching from ocean to ocean, as would stir our nation to its depths, and cause our noble sons and daughters of freedom to rise up as one mighty Hercules and slay this hideous serpent!

But how shall it be done? What shall we do with our tipplers and tippler-makers?

In the first place, let us educate. Let us lift the people higher in the appreciation of that which is good, beautiful and true. "To educate," says Channing, "is something more than to teach those elements of knowledge which are needed to get a subsistence. It is to exercise and call out the higher faculties and

affections of a human being. Education is not the authoritative, compulsory, mechanical training of passive pupils, but the influence of gifted and quickening minds on the spirit of the young. Of what use, let me ask, is the wealth of this community but to train up a better generation than ourselves? Of what use is freedom, I ask, except to call for the best power of all classes and every individual? What but human improvement is the great end of society?" Let us educate our nation on the temperance question. Let us diffuse knowledge on the hideous nature and awful consequences of the drink evil. Let us fire our people with a consuming zeal for greater purity, greater consistency, and greater felicity. Then shall America rise up and crush the drink dragon. Not before. Zschokke says that "all laws are powerless for extinguishing an evil which has taken root in the life of the people; it is from the people itself that the reform of morals must proceed, but no government is strong enough to bring it about." Our people must demand, with heart and voice, the overthrow of the liquor business before the liquor business will move one inch.

In this connection let us congratulate those States where the teaching of the effects of alcohol is made compulsory in the public schools. May this good work go on. Let us also congratulate our nation on the mighty work being done by temperance women—women who, like Frances E. Willard, Mary A. Livermore, Julia Ward Howe, Harriet Beecher Stowe, and a hundred others, have been working and praying for the right against the wrong, for the false against the true. Let us thank God, too, for such men as Wendell Phillips, John B. Gough, Francis Murphy, Geo. W. Bain, John B. Finch, and a hundred others; men

who have given themselves in one of the most glorious campaigns in all history, this campaign of the home against the saloon. Let us again rejoice that several of our most prosperous States have already tried the prohibition of the drink business, and have found it a glorious thing. All honor to those States that are to-day training up a generation of boys and girls who do not know the dreadful meaning of the word "saloon."

Kansas has given prohibition a fair trial. The results are most satisfactory to friends of temperance. To-day she boasts of the lowest taxes of any State in the Union, more colleges and universities than all New England combined, and more empty jails than any sister state. The "old sots" still get some liquor by subtle means; but, praise God, there are tens of thousands of bright-faced, keen-eyed, clear-brained boys and girls growing up in her borders who never saw a grog shop, and to whom the sight of a drunken man is a curiosity. Now let all this good work go on with yet increasing power. Christian men and women of America—Let us vote as we pray! Thaddeus B. Wakeman truly says that "There are but two consistent positions on the temperance question: free trade in alcohol if it is a food; no trade in alcohol (except as a poison) if it is a poison. Science has rendered her verdict on the facts; it is a poison, and the most terrible affliction of humanity." So let us have done with political prejudices and mere partisanship. We can not expect much from parties owned and controlled by the rum power. *Let the temperance men of America, more than five millions strong, march out to the field of battle in solid phalanx, under a banner of their own—a clean white banner—and Bacchanalianism will be routed,*

hip and thigh, from the face of our matchless domain. Oh, come out, and be ye separate, ye Christians, and ye temperance people. Do not claim to be what your votes say you are not. Come out and fight for God, home and native land. We must free our country from this dreadful malady—from this curse of curses. Then indeed shall "bells in unbuilded spires, and voices in unborn choirs," bless God for the work of our hands.

No! America shall not die drunk. She shall yet cleanse herself and live. She shall yet look to Christ and rejoice. America shall yet help her drink-cursed children to be free from the cruel cup. She shall pity the drunkard and lend a hand to his salvation. She shall yet banish the saloon, and prohibit the manufacture and sale of all poisonous beverages. It is coming. Slowly, perhaps, but so came freedom from slavery. But I have faith to believe the time is coming when America—washed and redeemed—shall become a model to all the nations of earth. The morning dawns! The day brighteneth! Let us look to God with joyous thanksgiving!

LECTURE III.

AMERICA'S ROMANISM; OR SHALL WE SELL OUR BIRTHRIGHT AND SERVE THE GREAT ANTI-CHRIST?

"Treason doth never prosper. What's the reason?
Why if it prosper none dare call it treason?"
—Sir John Harrington.

"For while treason I detest,
The traitor still I love."
—Toole.

IN beginning this study of Romanism in America, let us quote the words of one of America's warmest friends, the great Lafayette: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." If the distinguished Frenchman could say so much one hundred years ago, what, let us imagine, would he say to-day, could he arise from his tomb and glance at the condition of things in the land he so nobly helped to free?

We are well aware that there is much timidity toward a discussion of this question. Many think it somewhat uncharitable to condemn Romanism. No wonder. The vast majority of America's citizens have never inquired into the merits or demerits of the papal system. They do not know the real motives of the genuine Romanist. They do not understand the tricks and intrigues of the terrible power which assumes the august title of "Holy Catholic Church." They say, Why, this is the home of religious free-

dom. Let the Romanist alone. He has as good a right to his honest convictions as anybody! Thus Romanism finds little opposition, and, satan-like, being given an inch, the pernicious system is rapidly taking a mile. It is now high time we have done with foolish sentiment and inexcusable blindness on this question. It needs discussion. It needs a rough handling. America's interests are great and precious, and he is not a true patriot who will close his eyes and stop his ears, through imagined tolerance, while the most intolerant of all systems in the world's history is rapidly closing in toward Washington.

By Romanism we understand that mighty religio-secular system which, for fifteen centuries, has been centered in the popes, cardinals, and bishops of the Roman Catholic Church. The city of Rome has been the seat of its government; the pope the great head of the corporation. It is a system professedly Christian, and yet it is the open and avowed enemy of all other religious bodies, pronouncing all heretics who do not submit to its sway. It is confined to no particular nation, but has spread itself through all lands and among all civilized peoples. Its communicants number nearly two hundred millions. These are not divided and subdivided and placed under independent leaderships, but are all thoroughly organized as one body and under one ruler, the pope. This dignitary is regarded by his dupes as the viceroy of the Lord Jesus Christ, the legitimate successor of the holy apostles. He claims perfect infallibility, and also his inalienable right to reign over all earthly principalities and powers. And these claims are established whenever and wherever it is possible for him to gain such supremacy. In America the pope is by no means

supreme. Yet his influence has been gradually widening and deepening ever since the formation of our republic. It seems only a question of time, if we allow his strength to keep on increasing, when he shall succeed in seriously injuring, if not in completely overthrowing, our laws and our liberties.

The history of Romanism is a history of blood. Well did the apostle Paul, in prophetic speech, call it the "man of sin." Well does John, in Revelation, describe the hideous system by the term "beast." Romanism has certainly proven itself to be the great anti-Christ. The devil has had no stronger ally during the past fifteen hundred years than the Roman Catholic Church. Satan has ever wanted to overthrow the Church of Christ. He fought it openly during the first centuries of its history. But when he found he could not attain to the end desired in this way, he put on the garb of religion, joined the church, and so succeeded in bringing about the most gigantic corruption of the gospel since the days of the Nazarene.

The papacy is responsible for the horrors of the "Dark Ages." The papacy is responsible for the frightful inquisition of the middle centuries. The papacy is responsible largely for the vice and villany, the ignorance and degradation, the despondency and poverty with which civilization has been cursed since the days of Constantine. If this "harlot" were guilty of nothing else but her martyrdom of the saints, that would be enough to condemn her forever. It is estimated by Dr. Edward Beecher that the Catholic Church has taken the lives of fifty millions! And why? Because these millions would not bow to the tyrannical will of the priests, cardinals and bishops of Romanism. Refusing to accept everything as infallible that came

from these man-appointed dignitaries, a vast array of heroes have been declared heretics, and paid the penalty for their independence with their lives. Let us notice a single instance:

John Huss, the preacher of Bethlehem Chapel, Prague, and dean of the theological faculty of the University of Prague, was a man of wonderful talents and godliness. Concerning him his later enemies said: "Meanly born, but of no mean spirit, he was more acute than eloquent; his modesty, self-denial, austerity, pale and thin face, sweet temper, gentleness to all, even the humblest, were of more force than words." For twelve years he stood in Bethlehem pulpit and preached to thousands. He condemned sin. He plead for the good. So long as he did not attack evil in high places he was popular with all. But when, as reported by the historian Blackburn, he said: "I am drawn to Wyclif by the reputation he enjoys with the *good*, not the *bad*, priests at Oxford, and generally with the people; covetous, pomp-loving, dissipated prelates and priests do not like him; I am attracted to his writings, for all his efforts are to lead men back to the law of Christ,"—when he spoke thus plainly, a bitter opposition was speedily developed against him. The priests of Romanism rose up and declared him "an incarnate devil—a heretic." He was at last brought before the Council of Constance, tried for heresy, and condemned to be burned. On July 6, 1415—his birthday—he was led forth to execution. They placed on his head a paper crown, on which were painted pictures of demons, together with this inscription: "The arch heretic." They burned his books, and devoted his soul to the devils. They then bound him, hands and feet, tied him to the stake,

and piled about him a huge mass of wood and straw. Soon, then, his soul was in eternity. His body was burned to a crisp, and the ashes thrown into the Rhine. Before the fire was kindled Huss prayed and sang. "Lord Jesus," he cried, "I shall endeavor to endure with humility this frightful death, which I am awarded for thy holy gospel! Pardon all my enemies."

This is but one among many tens of thousands of martyrdoms under the rule of Romanism.* And why all this? We repeat, because men would not yield in doctrine and life to the demands of papal tyranny. Huss, and the vast army of men, women and children who perished like him at the hands of papists, were too pure and good for this anti-Christ. A. Brownson, the eminent Catholic, says: "What the church has done she will do again under the same circumstances." The Council of Constance, which condemned Huss, was composed of a mighty horde of lustful, pompous, tyrannical officials. One authority states that there were fifteen hundred public women in attendance also! Oh, Religion, what crimes have been committed in thy name! Could the graves of Europe be opened, and the bones of buried martyrs speak; could the waters of old ocean give back the dust of burned heroes; ah! could the catacombs and the inquisition show forth their awful secrets to America—fair America—our people would rise up as one man, and with a voice like the thunders of the Mediterranean, exclaim, Down, forever down, with this beast of Rome!

But it may be suggested here that Romanism is not the monster it once was; that the policy of the pope has changed during the past few centuries; and that

* In one night, as every student of history knows, 70,000 honest Frenchmen were massacred by servants of Rome, an event which the pope celebrated by a procession, a *Te Deum*, and a proclamation of a year of jubilee.

we, as a nation, have nothing to fear from the friendly overtures of the "Holy Father." Would that it were even so! But we can not but believe the *devil is still devil.* The tactics of anti-Christ may have been changed, but the motives remain the same. As stated before, the pope claims the right to rule over all earthly governments. This claim he has ever exercised when possible. In Europe he has lost much of his power, and is still losing every day. But what he is losing in home countries he is trying to regain in America. "Half a century ago," says Strong, "Gregory XVI., who held that the 'salvation of the church would come from America,' said, 'Out of the Roman States there is no country where I am pope, except the United States.'"

As American citizens, we believe in liberty of conscience. Our Constitution guarantees us this prerogative. Yet the moment we bow to Romanism, that liberty is surrendered forever. On this point let us quote further from Strong: "Pope Pius IX., in his Encyclical Letter, of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and religious worship;' also, 'all such as maintain that the church may not employ force.' The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' The *Catholic Review* says: 'Protestantism, of every

form, has not, and can never have, any right where Catholicity is triumphant.'"

Do not these cool statements give us reason to believe that Romanism is aiming a death blow at the dearest principle of our beloved government? It seems almost enough to cause the Pilgrim Fathers to turn in their graves. The one essential idea of our national life is religious freedom. For this our forefathers crossed the stormy ocean and faced the trials of pioneer life. For this they fought and bled in a long and hazardous revolution. For this the greatest statesmen of the age plead and labored. Religious freedom is the birthright of every American. Shall we sell it for a mere mess of pottage to the Roman Catholic hierarchy, and then bow down before the heartless rule of the great anti-Christ? No, a thousand times no! We must not suffer the pope to bind to the stake this precious prerogative! We must not barter away this, the richest legacy ever bestowed upon any earthly power!

But here comes *The Rambler*, a Romanist paper of London, and says, viciously, that "religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of permission to do certain definite acts—ought to be banished from the domain of religion. It is nothing more nor less than falsehood. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine, that Socianism, and Calvinism and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I

hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life blood? No! *Catholicism is the most intolerant of creeds.* It is intolerance itself; for it is the truth itself." And yet we have not a few clergymen in America who will stand quietly, and, we sometimes fear, cowardly by, and raise no hand of defense, lift no word of warning. On the other hand, they often fawn upon the beast. They say, What a noble work the great Catholic Church is doing in our country! Oh, blinded, hoodwinked, foolish brother; better say, What a damnable scheme this blood-thirsty, liberty-hating, soul-cursing "man of sin" is trying to carry out in this glorious land of freedom! We would not be understood as indicting all these severe charges against *individual* Catholics. Indeed, we believe there are many noble men and women who honestly but blindly, are sacrificing their lives in the service of this church, and humanity. But this does not alter the case at all with reference to the general character and tendency of the system, which is evil, and only evil. It may be suggested here that Romanists are earnest, active, and unrelenting in their work, to say the least. Granted. So is satan.

Another precious element in our American independence is the liberty of press and speech. We boast of this. We pity the countries where this right is not inalienable. Yet, dear as is this privilege to every American, Romanism would wrest it from us, and prostitute it to the service of the papacy. In one of his Encyclical Letters, Pope Pius IX. anathematized

"all who maintain the liberty of the press;" also, "all advocates of the liberty of speech." In the face of all this, how inconsistent, how unbecoming, for any true citizen and patriot of our beloved republic to stand up and favor the cunning overtures of the pope toward America. *No man can be a true Catholic and true American at the same time.* This is plain language, but true. The principles of Romanism and Americanism are entirely different from each other. They can never be harmonized without one or the other giving up all that is vital in its opponent. A Romanist may comply with the laws of our country and become a naturalized citizen. But if he be a true Romanist his oath of allegiance is not worth the paper on which it is written. He is still a papist, and all his efforts must be toward the progress and final triumph of the papacy.

Said Cardinal Manning: "No pledge from Catholics is of any binding force to which Rome is not a party." The present pope, Leo XIII., who boasts much friendship for America, in 1885 said: "All Catholics must make themselves felt as active elements in the daily political life in the countries where they live. They must penetrate wherever possible into the administration of civil affairs." Again, in his encyclical of January, 1890, he said: "The faithful should always religiously take as the rule of their conduct the political wisdom of the ecclesiastical authority. The union of minds requires *perfect submission of will to the church,* and to the SOVEREIGN PONTIFF AS TO GOD HIMSELF!" In 1886 the same arch-blasphemer said: "Judicial functionaries must refuse obedience to the State, and to the laws of the country which are in contradiction with Roman Catholic precepts." Similar quotations might

be given at great length, but I trust that these are sufficient to show that in conflicts between Rome and America the loyal Catholic is in duty bound to turn his back upon the stars and stripes and meekly kiss the pope's great toe. For shame!

We pride ourselves in the most perfect system of public schools in the world. Our public schools are the training grounds of our standing army—the best standing army of any nation on earth—an army of educated, patriotic, nobly developed men and women. Well has one writer called our public school teachers "the arbiters of our destiny, the assurance of our prosperity." But what of the attitude of Rome on this point? Hear the Vicar General of Boston, in a public lecture delivered a few years since: "The attitude of the Catholic Church toward the public schools of this country, as far as we can determine from papal documents, the decrees of the Council of Baltimore, and the pastorals of the several bishops, is one of non-approval of the system itself, of censure of the manner of conducting them that prevails in most places, and of solemn admonition to pastors and parents to guard against the dangers to faith and morals arising from frequenting them." And the *Catholic Telegraph*, of Cincinnati, declares that "it will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system shall be shivered to pieces." Do such statements as these, coming as they do from high Roman authority, warrant us as American citizens in being sentimental and vainly tolerant? What is the history of Romanism, with reference to educating the masses? Has not the papal power ever labored to keep the people in ignorance? The more ignorant the nation, the more susceptible

it is to Catholic influences. Witness Italy, where it is estimated that over seventy per cent. of the population are illiterate, and where, at one time in her history it was estimated that three-fourths of her births were illegitimate. Witness Mexico, where over ninety per cent. are in the same condition. In Spain the dense ignorance of the masses is almost as noticeable. In all these countries the pope has almost full sway. Why does he not educate and lift up the masses? Because it is against the policy of the church, and has been since its foundation. True, in Protestant countries, like our own, the church opens schools and makes a great display. This has to be done, or the American people would frown Catholicism out of the land. The pope is not a fool. He understands the tactics of war. But let anti-Christ once gain supremacy in America, and our boasted civilization would be crippled forever, for Romanism is unfriendly to the education of the masses. Above all is the church unfriendly to a dissemination of knowledge regarding her own past history, at least with reference to questionable points. Witness the recent suppression of a certain text book used in the public schools of Boston —suppressed by a Romanistic board, because it presented the historical fact that the church in the days of Luther had encouraged the sale of indulgences—a fact that any decent religionist might well look upon with shame.

Roman Catholicism would grind down its subjects with the iron heel of ignorance. It would stifle conscience. It would debase reason. Cardinal Manning is reported to have given utterance to the following: "We declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be

subject to the Roman pontiff." Jehovah said: "Thou shalt have no other god before me." Which shall we acknowledge, Americans, the Lord of Heaven, or the pope of Rome?

The Catholic Church makes great pretensions to purity and Christ-like consecration, and we would not deny that, in many of its adherents, this claim can be vindicated. But the testimonies of history, the confessions of ex-priests, and the observations of close students, warrant us in believing that a large majority of its priests and dignitaries are vile hypocrites—lustful, adulterous, unclean vipers. Out upon such arrogance! Down with such hypocrisy! Oh, shame that such wickedness should be called Christianity, and that such ghastly inconsistency should be shielded by the sign of the cross! In 1880, Father Chiniquy, the noted ex-priest, wrote: "I am now more than 77 years old, and in a short time I shall be in my grave. I shall have to give an account of what I now say. Well, it is in the presence of my Great Judge, with my tomb before my eyes, that I declare to the world that few, yes, very few, priests escape from falling into the pit of the most horrible depravity the world has ever seen—the confession (auricular) of females." Mr. Chiniquy was confessor to hundreds of priests during his 25 years service of Rome, and had abundant opportunity to learn the inner workings of the system. He estimates that nine priests out of ten sooner or later fall from virtue, in the confessional box. One old priest confessed that he had destroyed the purity of 95 of his fair penitents! Lustful priests are often the real father's of little ones in Catholic homes. Many of the questions which priests are compelled by their theologians to put to their penitents are so

vile that their publication and general circulation in book form would shock every decent American.

We should be alarmed because Romanism in America is growing stronger every hour. The mighty influx of foreigners, and the remarkable shrewdness of bishops and priests in gaining control of property and pushing their work in new folds, is rapidly making the Catholic power one of the most threatening evils. It is estimated that during the thirty years preceding 1880, the Catholic churches of America increased nearly 450 per cent. We have now about seven million Romanists in our country. These are principally congregated in our larger cities. Here they frequently control our elections. Here they secure property, and build great cathedrals and schools, which operate powerfully in promulgating their strength. Here they enter politics without heart and without conscience, determined only, by fair means or foul, to advance the interests of Romanism. Dr. Strong makes this startling statement: "During the eleven years preceding 1880 the authorities of New York City gave to the Roman Catholic Church real estate valued at $3,500,000, and money to the amount of $5,827,471—this in exchange for Romish votes, and every cent of it paid in violation of law!"

Father Hecker says: "There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic." The *Boston Pilot* says: "The man is living to-day who will see a majority of the American Continent Roman Catholic." A former bishop of Cincinnati, says: "Effectual plans are in operation to give us the complete victory over Protestantism."*

* Wm. E. Gladstone, the greatest living statesman, declares that "no more cunning plot was ever devised against the intelligence, the freedom, the happi-

Dr. Warner, of California, says: "The Roman Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably two hundred in the State. Their new college, of St. Ignatius, is, we are told, the largest, finest, best equipped of its kind in the United States. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." Yes, indeed, the lines are rapidly being formed, and the hosts must soon meet upon the plains of Armageddon. Rome is bidding for our birthright. Anti-Chrst is declaring that we must serve him. Shall we yield? Shall we give up all that has made America what she is to-day? Shall we pull down the stars and stripes of our liberty, and let Rome put up the significant cardinal of the papal system? What shall we do?

The first thing that can be done is, as with all other evils, to teach the masses the real character of the evil. Let the Protestants of America, ministers and laymen, men and women, old and young, be awakened to a knowledge of the real purposes and intents of Romanism. Then shall our awful dangers from this source be perceived. Then shall we have less sentimen-

ness and virtue of mankind, than Romanism." Father Chiniquy, in his startling work, "Fifty Years in the Church of Rome," shows conclusively that the assassination of Abraham Lincoln, at the hands of Wilkes Booth, who was himself a Roman Catholic, was the result of a bitter Romanistic hatred. The same authority declares further that "without Romanism, the last awful civil war would have been impossible." And, referring to the code of Gregory VII., he predicts that "in the very near future, if God does not miraculously prevent it, those laws of dark deeds and blood will cause the prosperity, the rights, the education, and liberties of this too confident nation to be buried under a mountain of smoking and bloody ruin. On the top of that mountain Rome will raise her throne and plant her victorious banners." God forbid!

tality and more practicality on this subject. Then shall we be ready to *vote for protestants only* for the offices of our country, and to deal a blow to Romanism where ever it may show its face. The crying need of the hour is for a truer and braver protestantism. The struggle is coming. It may be with fire and sword. It may be with mind and heart. It may be here or there. No man can be definite on these points. But coming the great struggle between the hosts of the "man of sin" and the hosts of Christ surely is. We shall soon hear the shouts and see the charges of the long-looked-for Armageddon. It will be war to the knife. Are we ready for this? We are if we are followers of the Great Captain who sits upon the "white horse" of Revelation. The Prince of Light shall lead our armies. The King of kings and Lord of lords, even Jesus the Christ, shall gain us the victory. Put your trust in him, oh, America! Worship him! Cling to the good, abhor the evil! Then shall Romanism, with all its beastly churchianity, be chained a thousand years! Then shall Christ hold sway from pole to pole! So mote it be.

11, 604

PROPHECY—Oh, Cleopatra of religions! throned in power, glowing and gorgeous in all imaginable splendors and luxuries—proud victor of victors—in the infinite variety of thy resources and enchantments more attractive than glory—resistless as fate—now terrible in the dusk splendor of thy imperious beauty—now softening and subtle as moonlight, and music, and poet-dreams—insolent and humble, stormy and tender! Oh, alluring tyranny! Oh, beautiful falsehood! Oh, fair and fatal enchantress! Oh, sovereign sorceress of the world, the end is not yet, and the day may not be far distant, when thou shalt lay the asp to thine own bosom and die!

—GRACE GREENWOOD.

LECTURE IV.

AMERICA'S MAMMONISM; OR, SHALL WE TRUST IN GOD OR THE EAGLE?

"Trust not in oppression, and become not vain in robbery. If riches increase, set not your heart upon them."—DAVID.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—SOLOMON.

"Ye can not serve God and mammon."—CHRIST.

"Mammon led them on,
Mammon, the least erected spirit that fell
From Heaven." —MILTON.

AMERICA is the richest nation on the face of the globe. Though young in years, she has grown old in experience, accumulation, and influence. And yet we are safe in saying that she has only begun the development of her phenomenal resources. Tens of millions of acres of our fertile soil are yet untilled. Hundreds of millions of feet of lumber in our great forests are yet uncut. And our rich mines, of almost every kind of mineral known to man, are as yet scarcely touched. There are no figures to measure accurately the resources of this country. We can gain only a tolerably appreciative idea of this subject from the wonderful developments already made, for these are but the opening swaths in the great harvest field before us. America is rich, and growing richer every hour. Herein lies a danger of no small proportions.

Eighteen hundred years ago the great apostle to the

gentiles said that "they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition; for the love of money is the root of all evil."* What was true then of individuals, is true of us to-day as a nation. With the American people the love of the "Almighty dollar" is the root of nearly all our evils. Mammon has become a god of mighty influence with vast numbers of our people. His influence extends even into the sacred precincts of our churches. He numbers thousands of votaries among those who profess to be servants of the Most High God, but whose actions in toiling, striving, scheming and sweating after money belie their words of profession. A greed for gain is indeed one of our most besetting sins.

"Gold, gold, gold, gold,
Bright and yellow, hard and cold,
Molten, graven, hammered and rolled;
Heavy to get, and light to hold;
Hoarded, bartered, bought and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old
To the very verge of the church-yard mold;
Price of many a crime untold—
Gold, gold, gold, gold!"

In all Hood's writings there is, perhaps, nothing that can be more fittingly applied to America than this. Our people are characterized with an all-consuming passion for gold. And just as true as we are a living nation to-day, we will be a ruined one before many tomorrows, unless we manage to master this passion. Great wealth is too often the mother of luxuriousness; and luxuriousness is the parent of enervation, corruption and decay. Witness the nations of history. Is-

* I Tim. 6: 9.

rael did not begin her decline while poor, but when she had reached the height of her temporal splendor. This was during Solomon's reign. So rich and so luxurious was the nation, that the citizens of Jerusalem placed little more value upon silver than upon the stones of the streets. Israel was the marvel of the world, and all nations paid homage to her mighty king. But all this glory bred discontent and final destruction. Even so with Babylon, with Rome, and with Spain. Great wealth creates a pride that so often precedes destruction. Poverty never killed a nation; riches have killed many. Bancroft says that "sedition is bred in the lap of luxury." Already there are signs, larger than a man's hand, of a terrific sedition in America, unless something shall be done to check the ravages of the money-god, which permits a few favored pets of fortune to devour the fat of the land, while the masses live on from hand to mouth, with but doubtful prospects of anything better.

Livy declares that "avarice and luxury have been the ruin of every great State." Need we expect that this rule of history will be reversed for our special benefit? Ought we to fly in the face of all warning, and vainly imagine that everything will turn out all right with us in the future, simply because it has in the past? There seems to be a wide-spread impression that "God takes care of children, fools, and the United States." But such an impression is simply puerile to say the least. Sentiment is a good thing in its place; but sentiment alone is a poor foundation upon which to rest a nation's welfare. America is young yet, and like many young people, is putting in a large crop of "wild oats." But oh! what will the harvest be?

We do not have to grow old to decay. Our own Charles Sumner once said that "nations have decayed, but it has never been with the imbecility of age." Paul was addressing a young man when he said, "They that will be rich fall into temptation." It is well known that many a young man, born with a "silver spoon in his mouth," is practically useless to his day and generation, because he "falls into many foolish and hurtful lusts," and "wastes his substance in riotous living." Again, many middle-aged men who, by "luck," become suddenly rich, are plunged into perdition from a prodigal use of their gains. When Mammon once gains a place in the affections it requires a mighty struggle to dislodge him. It is painfully evident to-day that Mammon is wooing fair America. Shall we, oh, dare we, allow him to win her?

When the Pilgrim Fathers came over in the Mayflower they brought very little of this world's goods with them. Our forefathers were not the offspring of luxury; they were not pampered sons of Dives. But they were hard-working, horny-handed sons of toil. The wolf often came painfully near the door of our country in the early decades of our history. But as "necessity is the mother of invention," poverty is the parent of industry, hardihood, and progress. Hence America was not slow in gaining a competence, and in laying by in store. Our forefathers had no respect for Mammon. They left him on the other side of the Atlantic. They engraved on their coins the beautifully significant expression, "In God we trust." They also gave place to the eagle, as much as to say, By means of this God-given power, money, we will mount up to superior heights of wisdom, happiness and usefulness. Blessed prospect, and how gloriously has it been real-

ized! But alas! we were not to be let alone. Mammon, that cunning old god, the same that left his ruinous footprints upon the pages of the histories of so many fallen nations—Mammon, that bright and shining, but wofully deceitful god, came over to our inviting shores and opened up a permanent trade. He has gradually but surely stolen into the hearts of millions, till now it is a serious question which we worship, the God our fathers trusted, or the eagle our hands have made. Ah! it is enough to make us exclaim with Goethe:

"Cursed Mammon be, when he with treasures
To restless action spurs our fate!
Cursed when for soft, indulgent leisures,
He lays for us the pillows straight."

Mammon makes men ignore the claims of God. Mammon fosters the spirit of materialism. Mammon hardens the heart, stifles the conscience, damns the soul. Mammon fosters all other evils. This is true with reference to individuals; it is true with reference to nations and corporations. So much so has this become with America that the motto engraven on our coins seems to the student almost a misnomer. If there has ever been a nation since the days of Israel that has enjoyed the special providences of God, this is the nation. In days of peace the bright cloud-pillar of progress and boundless prosperity has ever gone before us. In the night time of national trial the fire-pillar of victory has never forsaken us. Our land has ever flowed with milk and honey. In view of all this it is a poor time now to forsake the God of Moses, and bow down to a golden image. And yet this is practically what our nation is doing to-day. In proof of this assertion let us notice a few instances of mammon worship.

We have about two hundred thousand persons engaged in the manufacture and sale of liquor in our country. Liquor causes nine-tenths of our crime and pauperism. It destroys annually seventy thousand lives. It causes multiplied thousands of widows and orphans, making them out-casts of society, and filling their lives with shame and sorrow. Why is the stuff handled? Oh, why do men engage in this nefarious business? Listen, Americans. *They do it for the money there is in it.* Our distillers and saloonkeepers grow rich and fat off the hard-earned silver of day-laborers. They dwell in swell front houses, and their wives dress in the finest silks. What care they for God? Mammon is their deity, for *there is money in it.*

We have, in this country, a great and growing aristocracy. It is not an aristocracy of blood. We do not believe in that in America. It is not an aristocracy of intellectual superiority. For many of our aristocrats cannot read nor spell with any degree of decency. It is not an aristocracy of unusual spirituality. For not a few of our aristocrats are boastful, blasphemous, sensuous skeptics. Then what is it? It is an aristocracy of wealth; it is a brood of mammon worshipers. A man is successful in speculating on the board of trade; he makes a cool million dollars in a few sharp deals. Immediately he is admitted into "society," and nothing is too good for his enjoyment. A man engages in manufacturing; by hard work and long years of application he grows rich. Why is he not then content? No; he wants to be richer. He engineers a gigantic 'shut down,' and a thousand skilled workmen are thrown out of employment. The price of the articles manufactured is thus greatly increased, and the capitalist doubles his income. He then pays

a few paltry thousands into the coffers of some political party, makes a few so-called speeches in which he says some soft and oily words, and the people send him to Congress, and call him "Honorable!"

Again, a man accidentally discovers an oil well or silver mine. Poor and ignorant one day, he becomes rich and aristocratic the next. He has the wealth of a Crœsus, but the refinement of a hog. Matthew Arnold, in speaking of Chicago, said the city was "too beastly prosperous." He doubtless spoke more truly than he knew. A man who can sell salt pork successfully now-a-days, or carry on a large business in oleomargarine, though he may not know the first principles of true culture, is frequently more aristocratic and more popular than the most highly educated and morally respectable of poor teachers, clergymen and other professional men whose learning and gentility may be above reproach, but whose purses are lean.

It is related of one of our aristocrats, who, though very ignorant, had suddenly become very wealthy by the discovery of an oil well, that he sent his daughter to a distinguished professor of music, being very desirous that she should become proficient in the "divine art." But the young lady had no talent for music, and after a thorough trial, the professor was compelled to send her home. The father called on the instructor, and, rather excitedly demanded an explanation. The professor was, of course, rather loath to state the exact reasons to the hopeful father, but upon being pressed to do so, finally said: "The truth is, sir, your daughter has no capacity for music." "Well, how much is one, professor?" said the aristocrat, proudly running his hand into his well-stuffed pocket; "just name the price, and I'll buy her one!"

America's aristocracy, almost to a man, may be reckoned among the most devoted of mammon worshipers. What matters it, though a man speculate upon millions of bushels of wheat that God's soil will never produce? If he makes enough by it he will be popular. What matters it, though a man waters stocks and inflates real values a thousand per cent.? If he makes money by it the people will account him shrewd, and a good fellow after all. What matters it though a man put sand in sugar, water in milk, cheap lard in butter, and generally practices all kinds of deceit by way of adulteration? If he makes money by it, he will stand a good chance for some office or distinguished position. We all know that there are many men who will practice misrepresentation to-day for a small gain. It is perfectly amazing to witness the amount of cunning deceit and heartless cheating that is going on in our Christian land under the name of "business."

What does all this mean? It means that Americans are falling down before the image of the eagle, thus putting to shame the religion of God. Men will stand up in the prize ring and beat each others bodies shamefully. What for? For money. Mr. Sullivan, of Boston, won $20,000 in this manner not long since; and he is very popular from ocean to ocean. Men will run gambling hells, where fortunes are wasted in a single night; and brothels, where virtue—priceless legacy to every child of reason—is blighted forever. What for? All this for money.

Our halls of legislation are filled with men who will do almost anything for money. It is said that when important legislation against Mormonism—that great cancer that is now cut out, thank God—was pending,

certain merchants in New York, that great center of mammonism, telegraphed certain members of Congress at Washington: "New York sold $13,000,000 worth of goods to Utah last year. Hands off!" The two great political parties of our nation have been nearly equal in strength for many years. When a contest for the presidency comes, everybody knows that money is to be used freely by both sides, in the purchase of votes in the doubtful districts. In the campaign of 1888, tens of thousands of dollars were spent in this kind of business. It is asserted that the distinguished managers of one party paid two employes of the New York *Voice* a snug sum for stealing the mail list of that paper for party purposes. Oh, fellow Americans! what does all this signify in a Christian land—a land where we have one hundred thousand clergymen, and where the Bible is professedly the great book of authority on moral and social questions? It simply means that we are not living up to our high profession; that we are not using God's Book as a book of law at all; that we are, indeed, not faithful to the Lord of Heaven; but, as a nation, we are bowing at the shrine of mammon. We claim the protection and ask the blessings of the Almighty upon us, but turn right around and pay our sweetest respects to the golden eagle. Is this Christ-like, America? Is this Bible-like, fond country? No, no! The great Benjamin Franklin said: "That nation which is not founded upon the Bible cannot stand." Shall we hope to stand, when for mammon's sake we continually trample under foot the statutes of the Lord? To this query history answers, No. Likewise reason and better judgment. Yet the strife for money goes on and on, waxing hotter and hotter at every turn. It would

seem that our people have taken as a motto that couplet of Ben Jonson's:

"Get money; still get money, boys,
No matter by what means."

But what can be done? Mammonism is deeply rooted in America. The eagle is reverently worshiped by vast multitudes of our citizens. How shall we turn their attention to the service of Jehovah?

In answering these questions, there are two or three strong passages in the Book of God that come to our remembrance. And while we can not expect that all Americans will notice them studiously, we may reasonably hope that those Americans especially who have "been born again" in obedience to the words of Christ, will give these passages most reverent attention.

The Great Master said: "Ye can not serve God and mammon." Such a service is an utter impossibility. Many are attempting it nowadays; but they are making miserable failures of it.

Christ also said: "Lay up for yourselves treasures in heaven." This can not be done by devoting the whole of life to personal aggrandizement—striving year in and year out, by fair measures or foul, to enrich self in the things of this world. This is what many professing Christians in America are evidently trying to do. It is not Christ-worship. Such a course is no more nor less than mammon worship. No cloak of profession will cover it from the all-seeing eye of God. No cries of "Lord, Lord!" will save in the last day, for such souls will have no credit in the bank of eternity. Money, of itself, is not an evil. It is the *love of money* that corrupts. God is willing that his children should make money, and lots of it;

but He is not willing for us to cherish it above everything sacred and divine as many seem to do.

Again, Paul, in one of his epistles to Christians, says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."* Oh, would that this language might strike every selfish, money-loving disciple in America like a bolt of lightning, and, burning up the dross of temporal ambition and mere earthly desire, electrify the soul till the whole being would be pervaded with an all-consuming zeal for the redemption of men and the glory of God!

It is not wrong, I repeat, to make money and grow rich, provided it is done honestly and consistently. It is wrong, however, to accumulate money merely for money's sake, and to love riches more than Christ. Just here is where mammon enters and pollutes the heart. No Christian should forget that he is "not his own, but is bought with a price." That price was the blood of Jesus. We are sworn to the service of God forever when we acknowledge, by our obedience, the sovereignty of the Son of Mary. It is thenceforth not "our land," "our money," "our houses and barns." It is all God's, and we are his stewards. He graciously allows us to use all we need for life's necessities, and plenty for reasonable luxuries. But if we shall persist in appropriating to self all his gifts, and, foolishly hoard up our all for personal uses, God will certainly bring us to severe account. We must learn the lesson of *giving*. "It is more blessed to give than to receive." So said Christ, but the large majority of America's Christians do not know, from ex-

* Col. 3. 1-2.

perience, whether this statement is true or not. We make few sacrifices. We do very little for the spread of the old, old story in heathen lands. Indeed, there are many places in our own land where the sound of the church bell has never been heard.

And yet we are rich. God has marvelously blessed the Christians of America. Dr. Strong estimates that the Christians of America were worth over eight billions of dollars in 1880, or about one-fifth of the entire wealth of the country. And yet, out of this vast capital, we gave only "one-sixteenth part of one per cent, or one dollar out of every fifteen hundred and eighty-six," for the conversion of the heathen nations to Christ! Americans spend $1,500,000,000 annually for liquor and tobacco, $125,000,000 for dress goods, $58,000,000 for finger rings, $25,000,000 for kid gloves, $5,000,000 for ostrich feathers, and—listen, oh, ye citizens of this God-protected and God-prospered country—$3,500,000 for the salvation of those nations where the love of Christ is yet unknown! We dig our money out of the mines, and put it into railroads, telegraphs, steamships; great business establishments temples of amusement, and fashionable cathedrals. We erect magnificent palaces, and fill them with all the paraphernalia of luxury. In short, we gratify self in every way that heart can desire, and then throw a few crumbs to the famishing nations across the seas! This is the result of mammon worship. And this will cause our downfall as a nation, if we do not change our course. God is no respecter of persons. He would not always bear with Israel in such a course of idolatry. Neither will he bear with us.

So let Christians awake to a sense of duty on this question. America can not be reclaimed from mam-

mon worship so long as Christians fail to set an example of true devotion and thorough self-sacrifice to Christ. Let us therefore get wealth by all honorable means. But let us use that wealth as not abusing it Let us give it to the spread of God's kingdom throughout the earth. Let us build churches and schools, and charitable institutions of all kinds. Let us elèvate and educate the poor and illiterate. Let us send out ten thousand heralds of the cross to the lost and ruined of other lands. When America shall lead the world in missions; when America shall lead the world in Christ-likeness; when America shall be known from "Greenland's icy mountains to India's coral strand" as the prince of all Christian countries; ah, when America shall conform, in theory and in practice, to the laws and liber[illegible] of Bible sôbriety, righteousness, and godliness, t[illegible] and not till then, shall we look above the e[illegible] ex[illegible]aim, reverently and truthfully: "In God we trust!"

LECTURE V.

AMERICA'S DENOMINATIONALISM; OR, SHALL WE IGNORE THE TEACHINGS OF GOD'S BOOK, WASTE OUR SUBSTANCE, AND SO LOSE OUR HERITAGE?

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—JESUS.

THE world is full of religious systems. It is natural for man to worship a being superior to himself. This element finds activity in a multitude of religions. History is replete with the names of great religious leaders. We have Confucius, Zoroaster, Buddha, Mohammed, and others. All, in some, perhaps many respects, were good, true men; and in their several religious systems may be found numerous pure and worthy doctrines. But this does not prove anything in favor of the divinity of such systems. They would never have been known had man remained faithful to God. Since the fall of Adam, however, it has been natural for man to sin. It is just as natural for him to regret his waywardness, sooner or later, and to endeavor to secure forgiveness and peace of soul. Hence there is no tribe or nation on the face of the globe, however ignorant and undeveloped, which has not some form of religion. But how fearfully and wonderfully different these various forms! How conflicting and inconsistent! Yet the adherents of each are sincere in their

devotions, sometimes to astounding extremes. Some of these religions are very old. Some of them have many, many millions of communicants. But what of this? Does sincerity of motive, or remoteness of origin, or numerical strength figure anything in an intelligent consideration of a movement or system among men? Confessedly *no*. If so, why were the antediluvians so severely anathematized?

The sum and substance of the whole matter is this: Through forgetfulness of God and disobedience to his commandments, man wandered far, far away from the royal path of duty, and now he blindly endeavors to extricate himself from the wilderness of evil into which he has fallen, by an adherence to some human system, the very existence of which is linked inseparably with his transgression.

Christianity is a system of religion, but unlike other systems, it is divine, having emanated from and being centered in Jesus the Christ. Turning to the Bible, we find this statement in the book of John: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And in the book of Matthew we read that the angel instructed Mary to call the child Jesus, "for he shall save his people from their sins." Herein lies the glory of Christianity; it offers poor, lost, sinful man a Savior and salvation! This no other religion can do. In this fact we have an unanswerable argument as to the value of Christianity above all other religious systems. Confucianism has nothing good and essential for man that Christianity does not have. Neither has Buddhism, Mohammedanism, nor any other of the world's religious systems. But they all insist on various things which are not good and

essential for man. And worst of all, not one of them holds out to its votaries that which the human heart desires above all other gifts—*incarnate love, and eternal life.* Christianity presents what no other system has, and hence is the only religion among men worthy of acceptance.

Jesus, the Christ, is the only perfect man the world has seen, and his the only perfect system of religion. Other leaders and other systems may have many excellent points, but none are perfect. They all lack the absolutely essential quality of perfection, namely, *divinity.* Christ is divine; hence his scheme of human redemption is perfect.

> "Star unto star speaks light, and world to world
> Repeats the passage of the universe
> To God; the name of Christ—the one great word,
> Well worth all languages in earth or heaven."
>
> —BAILEY.

But how does Christ save men? True, he suffered and died on the cruel Roman cross, and we read that "his blood cleanseth from all sin." This, however, does not make the matter plain to the average sinner. He needs something more tangible than a general statement of this kind. In the book of John, Christ says: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." But *how come?* By following the precepts of his system. In other words, by formally accepting his holy leadership, entering his church, and living up faithfully to the requirements of his gospel. This is the way, and the only way, for Paul says in the book of Romans, that "the gospel is God's power unto salvation, to every one that believeth." And Christ said unto Peter, when the latter first made that grand confession

"Thou art the Christ, the Son of the living God," that "Thou art Peter; and upon this rock I will build my church, and the gates of hades shall not prevail against it." Again, in a parable, Jesus says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." From a reverent study of these and kindred passages, we can not but conclude that Christ purposes to save his people through his church. He made no promise to save outside of his church. Obedience to his commandments brings us into his fellowship, and so long as we remain faithful in this capacity, he will remain faithful to us. In his church we are safe, and God would bankrupt heaven itself before he would see a single promise go unfulfilled.

Now Christ himself is not here, as he was with Peter and James and John, when they walked by the shores of Galilee. But he has left us his Word and sent us the Comforter, the Holy Spirit. Working together with these agencies, our Master expects us to carry on his work here below, while he prepares eternal mansions for us in the Father's home. We have explicit directions in the Word how to carry on this work, and we can not fail to win glorious victories over sin and unrighteousness, if we follow those directions. But if we are careless at this point; if we think our way is as good as God's way, perhaps; if we, even from the purest of motives, ignore the teachings of God's Book, then do we wound our Master, and injure his cause. And this, be it said with shame and sorrow, is just what denominationalism is doing today.

By the term "denomination" we understand a body of religions people gathered together under one name, and this name not found in the Word of God; gathered together under a system of doctrines, some of which are found and others not found in the Word of God; gathered together with one idea, the advancement of their movement, no matter whether that movement is strictly scriptural or not. Denominationalism is the sum of these various names, doctrines and movements. The leaders of every denomination (except the Roman Catholic, perhaps, which claims to be the true and only church) all claim that their respective bodies are but "branches" of the true church; although different from, and perhaps better than, all other branches, still not the church itself, but simply a part of it, a branch. The beautiful and significant expression of the Master's, in the book of John, "I am the vine, and ye are the branches," is often quoted by denominationalists in vindication of their existence in separate bodies. But this is not a fair and intelligent use of the expression. The Savior was not talking to denominations when he uttered those words. Indeed, there were no denominations at that time, nor were there any, in the common acceptation of the term, for several hundred years afterwards. When the Lord uttered these words his church was not yet established! He was talking to *individual disciples*, and his language ought never to be applied to a body or movement such as a modern denomination.

By the term "church" we understand the body of the Lord; in other words, the *called out* of the Lord.

The church is composed of obedient servants of God; of those who have, from the heart, obeyed the form

of doctrine found in the Word of God. Every person on earth, who has thus obeyed, is a member of the church. It can not be otherwise. While denominations look to men for the distinctive tenets of their several systems, the church proper looks to God for its doctrines. His Word is taken as the *only rule of faith and practice.* It wears the name of its glorious Founder, Christ, "for there is none other name under heaven, given among men, whereby we must be saved." It is evident, therefore, that denominationalism is not all it claims to be. Its promulgation and perpetuation is an unnecessary and sinful thing, and it is high time that Christians everywhere were awakening to this fact, and to a sense of duty with reference to these matters.

But some may inquire, Why is denominationalism sinful? First, because it ignores the teachings of God's Word. At this point there is much disagreement, but there is no reasonable excuse for it. Says the Rev. Geo. C. Lorimer, of Chicago, in a volume of addresses published in 1883: "As I read the New Testament I find that there is a sense in which all Christians are really one. Superficially and outwardly they may be separated, but essentially and spiritually they are united. This is our Savior's doctrine." This is a very pleasant statement, but it would be more acceptable if the writer had given us scriptural references to prove his assertion. His mere affirmation is hardly sufficient in so important a case.

In the same address Mr. Lorimer says, after advancing some beautiful views on Christian union: "Without referring to the apostles for the confirmation of this view, we may conclude that it is worthy our support, and should be recognized as fundamental

to a just conception of Christian union." But why did not the distinguished gentleman take time to refer to the apostles in such an important matter? We must insist on plain statements from God's plain Book before we accept any theory or doctrine held up by man for our reception. This is reasonable, for Paul says that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."*

It is not unreasonable, therefore, to demand of denominationalists to give us scriptural authority for their existence. But this they can not do, for there is not one word in God's Book that sanctions modern denominationalism. On the other hand, there is much to condemn it. Jesus prayed that his followers might be one. Denominationalism thwarts an answer to this prayer. It is folly to talk about "practical Christian unity," or "unity in diversity," when the Christian world is split up into such an appalling number of different denominations, and while between many of them there exists the most cordial hatred. With so many denominations promulgating so many and such conflicting doctrines, we can not expect anything but confusion and bitterness. God's Word says: "The servant of the Lord must not strive." It also says, "God is not the author of confusion," but of peace. In the face of these scriptures, how can any man of God stand up and defend modern denominationalism, with all its envy and strife and rancor, with all its Babel of conflicting dogmas and doctrines? And yet this is what nine-tenths of the Christian world is do-

* II Tim. 3: 16-17.

ing to-day. Sentiment is powerfully in favor of religious divisions. But oh, dear, dying brother, when shall we learn that men can not go to heaven on sentiment? When shall we grasp the mighty meaning of the Savior's words in that memorable Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven?"

Denominationalists claim that it is wrong for Christians to divide up into various religious bodies and movements. But what does God's Word say? Turn to the book of Ephesians, and read the following: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is *one body* (not several hundred), and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism (not three), one God and Father of all, who is above all, and through all, and in all."* Denominationalism destroys the bond of peace, and fails to keep the unity of the Spirit. Is this a light thing?

It is argued that men can not see alike, and hence we must have these different denominations. But where is the reference in the Word of God for such a conclusion? It is not to be found. Paul, on the other hand, in his first letter to the Corinthians, says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and

*Eph. 4: 1-6.

in the same judgment." Yet men will trample this language under foot, and go on and on in their promulgation and perpetuation of divisions. Is this right? Is this Christian? No; it is sinful. Burning zeal for Christ and love for lost souls does not create denominations. They are formulated rather by those who love self and opinion more than God and fact. Satan is the father of dogma. He delights in confounding men, and in no way has he succeeded better in this than in splitting the Christian world up into so many sects, and then forcing into the creeds of these sects so many inconsistent and irreconcilable doctrines, and all this in the name of *conscience!* These divisions and dogmas he shrewdly labels "Christianity," thus bringing reproach upon the precious cause of Christ. Not a few look upon the warring denominations of the Christian world, and exclaim, Well, if that is Christianity, I want none of it! Hence we can not but declare that denominationalism is responsible to day for the great bulk of the skepticism and infidelity which we are compelled to meet on every hand. Voltaire spoke very cuttingly when he said: "There is no sect in geometry, mathematics, or experimental philosophy. When truth is evident it is impossible to divide people into parties and factions." Without acknowledging the fairness of this sneer at Christianity, we would suggest that Christians should take from it a timely rebuke; and oh, that men everywhere might speedily learn the golden truth, that *churchianity is not Christianity!*

I would not, for a moment, argue that denominationalism has not been blessed of God, and that it has not thus done much good among men, for our Heavenly Father makes even the wrath of men to praise

him. But I do believe that far greater blessings would have been received, and far richer results have been attained, if Christ's followers had ever remained in one body, as they did for three centuries following Pentecost. Some seem to have the mistaken idea that they can improve upon God's plan. Some argue that, as the times are different now, we must have a different plan from that of the early workers in the Christian vineyard; that we must have doctrines and churches to suit all classes. But where is the authority for such teaching? Not in the Bible. It has been evolved from the fertile mind of man, and not developed from any scriptural statements.

But if denominationalism is wrong, how does it come that God has blessed it? insists one. We believe that God has used denominationalism just as he used the wicked prophet Balaam. The devil has attempted to multiply divisions, and thus curse the church; but God, willing to spare his children, has put a blessing in every movement. But as Balaam was not excusable in his treason to the sacred interests of Jehovah, neither is denominationalism. God demands pure men for his acceptance; and he insists that they keep themselves pure in his service, and that they follow implicitly his directions. We are glad to admit that there are thousands and tens of thousands of good and noble men in the service of denominationalism. But oh, how much better and nobler might every one be, could they have the moral courage and spiritual manhood to step right out of all man-made systems, and be simply Christians, nothing more, nothing less! It would further the cause of Christ a hundred years in one! But so long as good men will grow old and gray-haired studying and defending pet doctrines and

dogmas to the sad neglect of unsaved souls, just so long will the Saviour's final triumph over satan be retarded.

Again, denominationalism is sinful because it causes Christians to waste their substance—to spend God's money unadvantageously. For instance, here is a little city of say three thousand inhabitants. It has ten churches, costing, let it be estimated, on an average, $5,000 each. Thus we have an expenditure of $50,000 for church property, and then an expense of say $15,000 annually for the support of ten pastors. These pastors spend a large part of their time in running across each others' tracks. Sometimes three or four of them will be after the same poor sinner, each presenting the claims of his church, and endeavoring to impress his would-be victim, with the superiority of his particular "branch" over all the rest. Here we have, in a city of three thousand, $50,000 invested in church property, where the half of it would erect two elegant buildings sufficiently large to accomodate every man, woman and child in the place; a waste of money. Here we have expended on salaries and contingent expenses, for ten men and ten churches, $15,000 annually, when less than half would support comfortably two fine churches and two able men; a waste of money again. And here we have ten men where two could do the work, and do it better; a waste of talent. One billion souls are crying for the bread of life, and here we are wasting our strength in promoting our differences! Is it not high time we call a halt? Is it not important that all professed followers of the meek and lowly Nazarene should think somewhat along these lines?

Mrs. Clara Hoffman, the noted lecturer, said that her attention was first called to the question of church

union during her visit to various towns in Missouri, doing work in the interests of temperance. She refers to one town of eight hundred inhabitants, which possessed seven churches. "Nothing to-day," says she, "stands so much in the way of social, literary and scientific culture as the great number of churches. The scattering of Christian forces is such that a failure to accomplish anything at all is the result."

The population of the heathen world is increasing far more rapidly than the population of Christian lands. How can we ever hope to see the day when the kingdoms of this world shall become the kingdom of our Lord and his dear son, when we are foolishly letting go the golden opportunities God is placing before us, rather than let go our religious prejudices and speculations? God says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."* We are asking to-day, but are we taking the right course to expect a favorable answer to our prayers? God also says: "Be not slothful in business." Provide things honest in the sight of all men."* Let us ask, in the full-orbed light of God's revealed will, can we dare expect the Lord to give us the heathen for our inheritance, so long as we ourselves live so inconsistently? There is great danger that we shall not only lose this promised inheritance, but that we lose our own eternal heritage; for, however pure and zealous our hearts and lives, may be, if we fail to do the will of the Lord in these vital particulars, we ought not to expect our Father to suspend the laws of heaven for our special benefit.

Denominationalism is the legitimate offspring of strife, vainglory, and narrow conceptions of the truth. Certain leaders formulate a system, and to the advance-

* Ps. ii-8.
* Rom. xii.

ment of this system they give their lives. They grow severely tenacious over certain doctrinal points, and frequently end in a deep-seated prejudice against all other systems. They grow blind to any faults that may appear in their own. Having drawn it from the Bible, as they believe, and having sanctified it with prayers and tears, with labors and sacrifices, they fondly imagine that their system ought to be speedily acknowledged by all the world. Thus we have Calvinism, Arminianism, Catholicism, and a host of other isms. Every one of them conflicts with the other; and every one of them, in some important points, conflicts with the Bible. There is no reasonable necessity for the existence of any one of these systems. Like the religions of the Pagan world, they contain nothing good but what the Bible contains, but they have within their tenets much which the Bible does not contain, and, moreover, which is very unbiblical in its nature. Churchianity, not Christianity, is the mother of religious bigotry, superstition, and bitterness. Churchianity, not Christianity, is responsible for the blood-shed of the dark ages.

Denominationalism, owing its existence as it does to prejudiced interpretations of the Scriptures, is the foster-parent of all the Christian world's conflicting creeds. How much better it would be could all these creeds be burned, and all their adherents merged into one great body, the body of our Lord Jesus Christ! Then would the Bible be accepted as the only and all-sufficient rule of faith and practice! Then would scoffers be forever silenced! Then would the faith of Christians increase until the whole world would be filled with the knowledge and love of the Lord!

In a recent number of the *Nineteenth Century*, Professor Huxley reasonably remarks: "I have always

advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago in smothering them under the precepts of men. It is so certain, to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstitions which has been piled around it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison that has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example." The distinguished scientist is right in this. If men would devote themselves more to the Bible, rather than creed; if followers of Christ would devote themselves more to his church, rather than their pet denominations, it would be but a short time when the light of the cross would illumine the uttermost parts of the earth with its redeeming brightness.

In view of all this, may we not regard America's denominationalism as one of the great evils of the day? It is an evil, too, of mighty proportions. According to Dr. Carroll, the eminent statistician, there are in the United States 143 separate and distinct denominations. There are 13 organized Baptist bodies, 16 Lutheran, 17 Methodist, and 12 Presbyterian, not including 3 Reformed churches. Dr. Carroll says that "if each denominational family could be reduced to a

single branch, there would be eliminnated nearly a hundred of the 140 titles which now stand as representing the religion of the United States." Well does the *Christian Intelligencer* remark, "In such division denominationalism is sadly over-done, and a union is eminently desirable." Think of this vast array of strength all divided up, contrary to the teachings of God's Word, and contrary to the dictates of good, common sense! There are scores of little denominations struggling for an existence, each claiming to be just as good, if not so successful a "branch" as its larger contemporaries. It is a sight to make angels weep and demons dance for joy. No wonder we find the masses hard to reach.

Before closing this lecture I want to speak of an undenominational movement known as the "Current Religious Reformation." This movement was inaugurated by a number of great and good men, like Thomas and Alexander Campbell, Barton W. Stone, Walter Scott, and others in the earlier years of this century. It has spread like wild-fire, until its adherents are found in almost every country, city and town in America, and number to-day, according to careful authorities, nearly one million. These people take the Bible as their only guide, and Christ as their only creed. They call themselves simply "disciples," "Christians," or any other such name found in the Bible. Their churches are called simply "Christian Churches," or "Churches of Christ," and there are already over seven thousand of these. Their ministers prefer no titles of distinction, other than those found in the Scriptures. There are about five thousand ministers in this movement, many of them standing in the very front ranks of the world's thinkers, preachers and work-

ers.* The one great idea of the movement is a restoration of the teachings and practices of apostolic times, and thus the union of all Christians upon the Bible, the divine basis of all development. Perhaps no religious movement in the history of the world has grown so rapidly and so substantially, and exercised so powerful an influence over other religious bodies as this. Among its adherents might be mentioned such names as James A. Garfield, Jeremiah Black, Isaac Errett, and hundreds of others of note from the various walks of life. President Garfield, who lived and died a member of, and for some years a preacher in this reformation, was once requested by a lady to formulate a statement which would give her a more definite idea as to our doctrinal position. The following is a copy of Mr. Garfield's statement:

"1. We call ourselves Christians or Disciples.

"2. We believe in God, the Father.

"3. We believe that Jesus is the Christ, the Son of the living God and our Savior. We regard t divinity of Christ as the fundamental truth of the Christian system.

"4. We believe in the Holy Spirit, both as to His agency in conversion and as a dweller in the heart of the Christian.

"5. We accept both the Old and New Testament Scriptures as the inspired Word of God.

"6. We believe in the future punishment of the wicked, and the future reward of the righteous.

* A study of the U. S. Census Reports will reveal the interesting fact that, from 1880 to 1890, the Disciples increased in membership 83 per cent—the most remarkable growth of any church in America. Although strictly congregational in form of government, it is perhaps the most thoroughly united church in the world so far as doctrine is concerned, and this state will continue so long as man-made creeds are rejected.

"7. We believe that Deity is a prayer-hearing and prayer-answering God.

"8. We observe the institution of the Lord's Supper on every Lord's Day. To this table we neither invite nor debar. We say it is the Lord's Supper for all the Lord's children.

"9. We plead for the union of all God's people on the Bible and the Bible alone.

"10. The Bible is our only creed.

"11. We maintain that all the ordinances should be observed as they were in the days of the apostles."

This great movement is leavening other religious bodies mightily, and seems destined to sweep the world. And why not? Oh God, hasten the day when not only the Christians of America, but the Christians of every nation, may be one, and thus fulfill the Master's prayer! "In unity there is strength." "A house divided against itself can not stand." When, oh, when shall we have learned these golden lessons? "By uniting we stand, by dividing we fall," said John Dickinson, in his "Liberty Song." What is true of the State in this particular, is true of the Church. Oh that the time were here when religious partisanship were unknown. Then might we sing of the Church as Macaulay sang of the State:

"Then none was for a party;
Then all were for the State;
Then the great man helped the poor,
And the poor man loved the great;

"The lands were fairly portioned;
The spoils were fairly sold;
The Romans were like brothers
In the brave days of old."

Then might we sing of the churches as George Eliot sang of a brother and sister:

"Our two lives grew like two buds that kiss
At the lightest thrill from the bee's swinging chime,
Because the one so near the other is."

Then let us teach and pray and work to this end. Let us encourage all union movements, like the Sunday-school, revival meetings, temperance work, Y. M. C. A., and the Y. P. S. C. E. Let us hold up Christ to the world, and his Book, rather than denomination and creed. Away, forever away with all sectism! It is enough to be simply *Christian* in name, belief, and practice. God asks no more. We ought not to attempt more. So let the good work of restoration go on, until there shall be no sects in earth, for there are none in heaven. Oh, let it go on, until all God's children shall be one, even as he and the Savior are one! Then shall the world believe that Jesus is truly the Christ!

"How sweet, how heavenly, is the sight,
When those that love the Lord,
In one another's peace delight,
And so fulfill the Word."

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